

THE COPIE
OF A LETTER
VVITTEN BY M. DOC-
TOR ALLEN: CONCERNING
THE YEELDING VP; OF THE CITIE
of Dauentrie, vnto his Catholike
Maestie, by

SIR VVILLIAM STANLEY KNIGHT.

VVherin is shew'd both howe lawfull, honorable, and necessarie
that action was: and also that all others, especiallie those of the
English Nation, that detayne anie townes, or other places, in the
iowve countries, from the King Catholike, are bound, vpon paine
of damnation, to do the like.

*Before VVhich is also prefixed a gentlemans letter,
that gaue occasion, of this discourse.*



Matth. 22.

Reddite ergo quæ sunt Cæsaris, Cæsari:
Render therefore the things that are Cæsars, to Cæsar:

Imprinted at Antuarpe, by Ioachim
Trognaſius, Anno 1587.

THE ANSWERE OF M. DOCTOR ALLEN TO THE FORMER LETTER.



ONORABLE good Sir, Your letters came vwith good speede, and in season, hauing at this present readie meanes to returne answer, and yet time ynough to vvaighe vvel the matter of question you moue vnto me. Into the more particular cōsideratiō vtherof, I vvil enter the rather at your request: though othervvise by the dutie of my priesthoode, and professiō, I compt my selfe bound to serue my christian cōntriemen, in al such things, as may any vvay pertaine to their saluatiō. For you must not thinck, that I am so restrayned to studētes matters, though that be my special trade, and charge, that I haue nō care of so manie vvorthie men of your vocatiō, vvhom vwith haire, prayers, and penne, I doe most vvillinglie serue knowing that state of life to be necessarie for the commō vwealth, godlie, honorable, and especiallie appointed by God, for defense of Iustice, and Religion. Out of vvch order the Church of Christ celebrateth sun drie, for high Sainctes; and whole legions haue benne, for their constancie in faith, martyred at once. Manie in the holie Scriptures, for singular deuotion tovvardes Christs person, and special promptnes to receiue the faith, by the Apostles preaching, by name commended. And remembring in S. Lukes narration, of the holie Capitaine Cornelius, and of one of his soul-

*Manie soul-
diars great.
Sainctes ad
Martyrs.*

Act. 12.

diars, vvhom the Euangelist nameth: *militē metuentem Dominū*, à souldiar fearing God, it easely brought me to conceiue, that sundrie of your bande, in vvhose behalfe you propose the doubt, haue the feare of God, before their eyes: vvhich is à peerlesse prayse, in such as folowve art militare: and that the vvhole companie is not farre from the kingdome of God, that haue such regarde, of their conscience, and good name.

To come then to your purpose, though I haue already, by my letters to Sir William, geuen myn opinion, I vvil yeat for better clearing the cause, set here dovne, my minde more largely, and distinctly.

*Rēdering vp
of towne,
Vvrongfully
holden, to be
necessarie.*

*Restitution
of thinges
vvrongfully
detayned,
necessarie in
al VVarres,
iust or un-
iust.*

Therefore first I say, that the rēdering vp of such towvnes, and places of the lovvecountries as be in anie English mēes custodie, is not onlie lavvful, but necessarie to be done, vnder paine of mortal sinne, and damnation. The cause is, for that euerie thing vvrongfully obtayned, and vniustly detayned from the true ovvneres, vvwhether they be, by fraude, or violence come by, according to al diuine, and humane lavves, and by the very rule of nature, ought to be restored to them, to vvhom they duly pertayne. Which thing as it is euident in al other negoriation of mannes life, vvherin no man may lavvfully detayne other mēs goodes: so the olde holie fathers, and al the latter schoole Doctores agreably to the Scriptures, and the ciuil and canon lavves, determine restitution to be specially necessarie, of al thinges vvrongfully obtayned in vvarres: vvwhether the vvarres be lavvful, or vnlavvful. For vvarres being nothing els but an act of vindicatiue iustice, must,

as much

as much as is possible, be in al pointes, voide of iniurie, and iniustice.

Against vvhich vvhien anie thing is committed, either by the Prince that causeth the vvarre, or the souldiars that are executioners of his vvil, and sentence, both the one and the other, are bound to make recompence, and restitution according to the measure and maner, of the iniuries done. And this I say, euen in lavvful vvarres, or such as to the common people may be, vpon their Princes credit, so deemed. Where, though they may offend the enimie in life, goodes, libertie, and othervvise as farre and in such sorte, as the lavve of armes permitteth, and prescribeth: yea vvhath so euer is done against militare discipline, and iustice, is sinne, & punishable by Gods lavves.

But vvhether the vvarre is vvholly, and plainlie vnlavvful, denounced, and vvaged vvithout iust cause, yea evidently against right and reason, and so knowne to be to men of vnderstanding, and to the soldiars them selues: in that case the Prince that published the vvarre doth principally, and most damnably offend: then euerie one that serueth in those vvarres, doth sinne mortally: and al and euerie one bound to satisfaction, and restitution, for vvhath soeuer anoyance is done, by the said vnlavvful armes, to the Prince, and people, to vvhom the iniurie is done. Neither doth the Souereignes authoritie, and commandement excuse the souldiars, or subiectes, vvho can not in conscience, nor may not, be executors by their seruice, of the Princes knowne iniquitie. Ovvineuer obedience to God more then to any man: though vvhether the iniustice of the vvarres vvhere not so

In VVarres plainly vniust recompence and restitution is to be made of al damage: and of al things vniustly decayed.

assuredly knowne to the subiectes, they might vpon their Princes varrant, and commandement serue in the same.

*The English
vvarres
proued to be
vniust both
by land and
by sea.*

*Lib. Erym.
28. c. 1.
Causa 23.
Quest. 2.*

But nowve that the vvarres of the louve countries, on the English part be most vniust, not only such as be in conscience Catholike (for other causes vvhich aftervard I vvil rehearse) doe most certainly see: but euen those also vvhich are not vvell instructed in Religion, endued only vvith good nature, reason, and ciuil honestie, must needes confesse. Wherby it vvil be plaine, that neither the one sorte of conscience, nor the other of moral iustice, can lawfully serue in the said vvarres. The vvarre is iust, saith Cicero in his bookes de. *De Republica*: as Isiodorus citeth it, vvhich is denounced for recompence, or reuenge of iniuries, and anoyance, or for defence against enemies.

- i. The Quene of England, as al the vvourld knowveth, can make no iust claime to Holland, Zeland, or any other of those partes, vvhich by armes, she hath seized on: al those prouinces being confessed, to be his Catholike Maiesties auncient, and vndoubtful inhæritance: ther fore that vvay, she can haue no pretence, to inuade those countries.
- ii. The defence of the kings rebelles, against their most iust Lord, and Soueraigne, is no lawful, nor honorable quarel of vvarres: neither haue the said Traytours, and rebelles any authoritie, to yeeld vp their Soueraignes rovvnes, and portes into his enemies handes, or the selues to the English protection, or subiection.
- iii. Rebelles against their lawful povvers, be not properly the confederates or *Socij*, of anie Prince, or common-wealth, that for their defence armes may be takē.

4. The

4. The kinges Maiestie hath done to the Quene, or her realme, no such iniuries, for redresse, or reuenge vvhherof, she should by hostilitie, enter into his Domnions, and surprise his towvnes, and castles, and bring his people into her subiection. Neither these causes, nor any other pretenses being sufficient to make her vvarre lawfull, but al plaine proofes, of most vniust quarel, it must needes be euident to eche reasonable man, of vvhat sense in Religion so euer he be, folovving only moral vertue, and the lawe of nature, and natiōs that as vvell this warre by land in the lovve countries, as that other by seas, be nothing elles but à publike robbetrie, and pyracie. In both vvch not only the Prince, or her principal ministers, my lord of Lecester, and Sir Francis Drake, but al other that serue, in either of the said armies, or any such like, offend God damnably, and are bound to restore, to the King Catholike, and his people, al that euer they haue, or shal by this vniust violence, extorte from them.

It is not the pretence of the Quenes counsel, or realmes publike allowving, or permitting these things, that can excuse them before God, or man, either in conscience, or honour. For iniustice done by publike pretended authoritie, is more shamefull, then that, vvch is done by priuate offenders. S. Augustin affirming, that *whole Kingdomes, when they agree vpon open iniquitie, are nothing els, but à great laronage*, that is, a brotherhoode of theeues, cōcuring and conspiring in cōmon robbetrie, *Quid sunt regna* (saith he) *remota iustitia, nisi magna latrocinia?*

Li. 4. C. 11.
Ca. 4.

I remember, rvo of the best learned Diuines in Louaine, being demaunded, of the lawfulness, of

The iudgement of the Diuines of

*Remaine con-
cerning the
late vvarre-
1601.*

the Duke of Alinſones late like actions, in thoſe countries, & of the obligation of that oath, which he cauſed the people to make, againſt their Lord & Maſter, to him, anſwered: and put forth their anſwere in print, that vvarre to be wholly vnlawfull, & al othes, & promiſſes made to him, to be of them ſelues vnjuſt & not to bind any man either in honour, or conſcience.

And yea that Prince, might perchance ſeme to haue ſome better pretence, vpon I can not tel what old intereſt, that Fraunce chalengeth in Flaunders, & other thoſe Prouinces, which once were vnited, and ioyned with Fraunce: and of ſome hope he had, and gaue to many, to reduce thoſe countries to libertie, at leaſt of Catholike conſcience againe. But this Engliſh action, hath no apparance of iuſtice, or acquiſitie in the worlde. And therefore to any gentleman, or ſouldiar, that ſtandeth vpon his honour (as that ſtate of men, of al others, haue moſt reaſon to doe) it muſt needes be à great diſgrace, to ſerue in ſuch publike robberies, either by ſea, or land. Which I ſay to al noble Capitaines, or ſouldiars, of what Religion ſoeuer they be, vvhō may eaſely perceiue, by conference of our old Engliſh honorable denounced vvarres with theſe of our dayes. None other hauing benne vvhaged by our countrie, theſe thirtie yeares almoſt, then in the cloke of amitie, to ſurpriſe the towynes, & countries of their freindes, & confederates: and for the defence, or encouragement of deteſtable rebelles, againſt their lawfull annointed Kinges.

*They helpe
the Scottiſh
rebelles.*

As ſoone as the Scottes rebelled, againſt their Quene, the Engliſh ioyned their forces, to the vt-

ter rui-

ter ruine, and destruction of both her, and her Dominion. They rebel against their Kinges in Fraunce: our English helpes, & armes vvere straight readie, to succour them, and to seaze *The French rebelles.* vpon the strong places, of that land, in their ovven, or the rebelles behalfe. They rise in the lovve countries, and in other partes of the vvourlde, *The Flemish rebelles.* against the iustest povvre that can be: and immediately (as though our countrie vvere ordayned, to be the buckler of al rebellion, and iniustice, and an enimie of lavvful Dominion, & Superioritie) the Quene thincketh it honorable or needful, to protect the said rebelles, & to assaile vvith the vvicked traitours, and seditious persons, the oldest, faithfullest, and greatest confederate, that euer our realme had.

When therfore our English vvarres, that in other ages, vvere renoumed for iustice, fortitude, and felicite, are become to be infamous, & infortunate through the vvourlde, as made for the patronage of rebellious, and seditious persons, & maintenance only of iniustice, and iniquitie: Who can not of very moral reason, and honestie perceiue, his good name, and honour to be stayned, by cooperation in such infamous actions? & his soule to be in daunger of æternal perdition, by follovving, and executing, other mennes most vnlavvful, and barbarous desigmentes, to the disturbance of the quiet, and vveal, of al christian natiōs. rovvd about vs? or thincketh it not a most glorious resolutiō, to reuolt to that side, vvith vvich al true honour, and iustice, & al conditions of lavvful vvarres doe stand? Of such I speake of our countrie men, in vvhom is yeat lieft some remorse

*Atheistes
of England
are capable
of admoni-
tion.*

remorse of conscience, or respect of iustice, neces-
sarie for humane societie : though by this cruel
times, & error of education, at home they be not
well instructed yeat in christian Religiō, & vertue.
For of others (as I feare some such be, in the A-
theisme, that our countrie is fallen into) that haue
put of al sense of ciuil iustice, honour, & honestie,
together vvith the feare of God, and his iudge-
ments in the next life, I can say nothing. In this sorte
some such may be, not only among priuate poore
souldiars, but of the counselors of our coutrie, that
vvithout respect, of either christian discipline, or
olde heathen obseruation in this case, vvich vvvas
euer most sacred, thinke *Regna esse occupatum*, king-
domes to be rightly theirs that can catch them : and al
their ovvne, they can either by Machiuliā (histes,
or violent armes obayne : that regard not the ould
honour, rule, and discipline of Chivalrie: that feare
not the compt they haue to make, for the bloud
of innocents, for sackages, spoyle, rapine, destructi-
ons, depopulations, and subuersion of vvhole king-
domes: that thinke it cause of vvarre good ynough
to hinder their neighbours greatnes, ad to disturbe
other mennes quietnes, to procure their ovvne
peace, ad safetie. If either, (I say) our countrie, once
of notable name, in martial iustice, or any of our
souldiars, be come to this extremitie, to deale vvith
such, either by humane, or Diuine lawes, vvere,

** To be
madde
vvith
reason.*

** Cum ratione insanire.* As the Poete said.

And these haue only to make their prayer, in
the morning day ly, as vve haue heard, of a cer-
taine holy theefe, in the bordes : Good Lord
send me, to hurte many this day, and none to
hurte me.

But

But nowve to come to those, that in the campe be Catholikes, as I perceiue by you, Sir, and other-vvise, that verie manie be in their hartes fully resolved, our forefathers faith to be only true, and that innumerable, at home in our coutrie, do dayly more and more perceiue, that these newve Sectes vvvere but to make broyle, and garboyle in the vvourlde, that in the vniuersal shuffle of things, poore lost companions might haue their partes, yea & other mennes partes too. To such therfore as be, by Gods special gift, Catholikly bēt, it shal be an easier matter, to make cleare this point. For as they be more capable of reason, & more obseruant of ciuil iustice, and moral vertue: so they haue their consciences better informed, by the rules of Christian Religion, for gouernment of their actiōs, in al partes of life. Such may easely perceiue not only for the causes aforesaid, this yvarre, on the englissh side, to be vniust, and that the seruice in the same, is sinful, dishonorable, & obnoxious to restitution: but principally, for that it is vvaged, for defece of Hæresie, and Hæretikes, and for the euer-sion of the Catholike faith: that is to say, directly against God, and his holy Church.

*This that
followeth
specially to
be noted of
Catholikes,*

The holy Prophet of God, that reprehēded King Iosaphat, for geuing succourse (of amitie only, & not of euell meaning in Religion) to the vvicked King Achab, sayng: *Impio præbes auxilium, & ijs qui* oderunt Dominum amicitia iungeris, idcirco irā Dei merebāris. Thou geuest ayde to the wicked & art cōfederate with such as hate our Lord, therfore thou deseruedst Gods ire: What vvould he haue saide, or vvhat may vve deeme of our Princes cōfederacies, only & alvvayes, vvith Christ his enemies? as vvith the Ghe-

*2. Paralip.
19. Aug.
lib. 2. con-
tra Epist.
Parmen.*

Ghevves, Hugonots, & Caluinistes, in Flaunders, Fraunce, & Scotland, vvith most ample succourres cōtinually yeelded to euerie of them, for destructiō of christian Religion? In vvich not only vnlawful, but sacrilegious vvarres, al men of conscience must consider, that al Coronells, Capitaines, & souldiards, that in this case serue the Prince, and Hæretikes, are partakers of their iniquitie, coooperators vvith them in al their sinne, executors of the Hæretical Princes sentence, against their ovvne Catholike, and innocēt bretheren: fautors, and defenders of Hæretikes: and so by the censure of holy Church, incurre Excommunication: à most piritful, and dangerous state, for à christian man to liue or dye in.

*The case of
Catholikes
that serue
Hæretikes.*

They must marke, vvhat an infinite miserie it is, for à noble, and couragious hart (as lightly those men of best seruice be) that vvith their svvoorde, and armes, the vvicked only should be protected, & the innocent destroyed, Churches despoyled, Gods Priestes & seruantes murdered, the blessed Sacramentes profaned, yea euen the dread soueraigne holies, of Christs ovvne bodie & bloud. What death should not à true Catholike knight suffer, rather then for to see, such horrible vvickednes committed? Or to be in such base seruitude of Hæresie, & her dishonorable defenders, as vvith their ovvne handes, to be ministers of such sacrilegious impietie, and vvich is yeat more pittiful, that one Catholike man should be brought, to destroy an other, that in fine euerie one may be the instrument, of his ovvne destruction? In their ciuill gouernment at home, they cause the Catholike iudge, to geue sentence of death, against the Priestes

Priestes, vvhose innocēcie they knowve, & vvhose Religion in hart, they beleue to be true. They make one Catholike neighbour, to accuse an other, and one noble man to condemne an other. In their vvarres, they serue themselues of Catholikes: & by English Catholikes, they destroy Catholikes abroad: that forreine Catholikes being ouerthrowen, they may more easely, ouerthrowe their ovvne at home. Alas for my deare bretheren: alas for our desolate countrie: vvhich no noble hart can novve serue, either in Politike, or Martial matters, but vpō such detestable cōditiōs, of assured dānatiō, ad in fine to their owne vtter ruine also in this life.

The policie, and practise of Heretikes to make one Catholike, destroy an other.

Of al men in the vworld, the souldiar I should most specially attend to his conscience: and stand vpon good & sure groundes, for the iustice of the quarel, he hath in hand, being howverly more subiect to death, and daunger then any other kinde of men: and being assured, that if he dye, in any known euil cause, and namely in this fight against God, and defence of Hæretikes, he is doubtles to be damned for euer. As contrariewise, to dye in lawfull vvarres, for defence of iustice, is euer full of hope. And for defence of true Religion, & Gods honour, in most cases plaine martyrdom. Let no christian conscience therefore, excuse, or flatter it selfe, in this case, vpon the Princes commandemēt or the Superiors authoritie, or vpon the daunger of disobeyng the Quenes lawes: no mortal creature hauing lawfull pover to commaund, nor any subiect bound, or permitted to obey, in matter directly against God. In vvhich case, a mā must say to his Prince, vvith S. Augustin: *Tu minaris carcerē, Deus Gehennam. Thou threatnest prison, God threatneth Hel.*

A souldiar of al other, had most need to be careful of his conscience.

Souldiars dying in defence of true Religion are martyrs.

S. Aug. ser. 6. de verbis Domini.

And

An other
inconueni-
ence seruing
of Hæreti-
kes.

S. Maurice
with his
legion of
souldiers
martyred.
Euseb. lib.
8. cap. 3. &
4.

Can. 12.

And as it is vndecent, for any Christian for feare of man, to offend God: so it is most disagreeable to the manly courage, and constancie of a christian Catholike souldiar, for feare of death, or daunger vwhat soeuer to enter in to so damnable, & dishonorable a seruice, or to fight, or die in a cause cōtrarie to his ovvne conscience. Besides al this to serue in an hæretical cause, and vnder hæretical capitaines, catholikes are inforced, to heare continual blasphemies of al Sainctes, & Sacraments, & to be present at the vvicked Sermōs, & profane seruice, of the Hæretikes. Which is no lesse dānable, then it vvas in olde time, for such as serued the heathen Emperoures, to commit Idolatrie, by Sacrificing to Idoles. For refusing of vvich abomination, and in particular for disobeying the Emperoure Maximinus his commandement therin, the famous Coronel S. Mauritius, vvith the legion of Thebs, sustayned most glorious martyrdome. As diuers others did vnder Iulian the Apostata, and the like. And many noble souldiers, for that they could not exercise their Christian vsages, partly vvere driuen to abandon their profession, in displeasure of their Princes, and partly vvere licensed to depart: as may appeare by a Decree, in the holy council of Nice. Where it is forbidden to christian souldiers so licēced, to returne to those profane vvarres againe. For that is the meaning, vvhen the Fathers vpon great spiritual paine commanded, that none should *resumere cingulum militare*, that is, put on the girdle *militare* againe, that for such a cause, had leift it once.

And surely if there vvere nothing els but this, that the Catholike souldiar being hovvrelly in perill of death, can haue no Sacrament, nor Sacramē-
tal for

tal for his sinnes, nor any comfort of conscience, nor succour for his soule in the vworld, it must needs be the most miserable condition that can be thought of. Nowve to be reliued of this deadlie calamitie, & distresse of cōscience, after à man is once by errour, or misfortune entred into the same, there is no vway, but to forsake that vniust, and irreligious cause, and to retire to that part, vvhere à mā may serue vvith iustice, honour, great revyarde in this life, and sure hope of saluation. And no doubt, but most happie be those Gentlemen, that haue this occasion, & commoditie offered them by God, to make amendes for their former errour, as vvell by seruing of the Church, vvich before they impugned, as by rendering vp the places, vvich they (though not of malice, yeat) by other mens vniust appointment, did from the true Lordes, and ovvners detayne.

Yea I say more to you (Gentlemen) seing you desire to knowve my meaning fully, in this point, that as al actes of iustice vvithin the realme, done by the Quenes authoritie, euer since s^t he vvvas, by publike sentence of the Church, and Sea Apostolike, declared an Hæretike, and an enimie of Gods Church, and for the same, by name excōmunicated, & deposed from al regal dignitie: as (I say) euer sithence * the publication therof, al is voide, by the lavve of God, and man: so likevvise no vvarre can be lavvfully denounced, or vvaged by her, though othervvise in it selfe, it vvere most iust. Because that is the first condition, that is required in iust warre, that it be by one denounced, that hath lawfull, and supreme pōvvre to doe the same: as no excōmunicate person hath: especially if he be vvithal

Another cause vvhere the vvarres of the Quene be not lavvful.

Bulla Ty quinti. an. 1569.

** an. 1570.*

An excōmunicate person can not lavvfully denounce vvarres.

Subiectes
ought not
to obey an
Excommu-
nicate Prin-
ce.
Causa 15.
quest. 6.

deposed, frō his Regal dignitie, by Christ his ovvne vicare, vvhich is the supreme povvre in earth. And al subiectes are not only absolued, & discharged of their seruice, oth, homage, & obediēce: but specially forbidde to serue, or obey any such canonically cōdemned person. Nos (sayth Gregorie the seuēth) *Sanctorum Prædecessorum nostrorum Statuta tenentes, eos qui excommunicatis, fidelitate aut Sacramento, constricti sunt, Apostolica autoritate à sacramento absolui- mus, & ne eis fidelitatem obseruent, omnibus modis prohibemus.* that is: wee according to our Prædecessors De- crees, do assoyle, and discharge al them, that by obligation of oth, or fidelitie, are bound to persones excommunicate: and that they doe not obey such, we do expressely forbid. And for their discharge especially, that serue in such vvarres, there is an expresse Canon of Vrbanius the second: *Iuratos milites Hugoni Comiti, ne ipsi, quandiu excommunicatus est, seruiant, prohibeto: qui si sacramentum prætenderint, moneantur, oportere Deo magis seruire quam hominibus. Fidelitatem enim quā Christiano principi iurarunt, Deo eiusq; Sanctis aduersanti, & eorum præcepta calcanti, nulla cohibentur autoritate, persoluer.* Which is thus in oure tounge: Geue order, that the sworne souldiars of Countie Hughe, serue him not so long as he st adeth excommunicate: And if they præ- tēd their former oth, made vnto him, admonish them, that God is to be serued, before men. For, that oth, which they made to him then, when he was à Christian Prince, is not nowe to be kept towards him, being an enimie to God, & his Sain^{tes}, & à breaker, & cōtemner, of their cōmaun- dementes These fewve, as I might doe much more, I alleadge, that you may see, the sense of the Ca- tholike Church, vvhich to you, that be the chil- dren of the same, vvil be à ful varrant, for al your actions,

Vbi supra.

actions, & à guide for al Gentlemen, & persons, of rightly informed consciences, hovyē to behaue them selues, vvhē not only the warres are for Religion, but vvhē any excommunicate, or canonically condemned Prince, is one partie. Whom no man by lawe can serue, nor geue ayde vnto, but he falleth into Excommunication. And therfore vvhē S. Augustin vvvriteth, that sometimes it falleth out, that à iust man, may serue à vvicked, & sacrilegious King in the vvarres, for obediēce to his superiour, so that nothing be cōmaunded him plainly against Gods præceptes: especial exception is made, in Kinges excommunicated. Who differ in this case, in respect of seruice, & obediēce of their subiectes, and are in à vvorse Prædicament, then any either heathen, or vniust Prince, or Potētate vvho so euer: yea then Iuliane the Apostata him- selfe: vvhom to serue in iust vvarres, & causes, Christian souldiars vvēre not by the Church, then prohibited: but only vvēre as vvēl by the lawe of God, as the Church forbidden to serue him, in any vvarre or vvooke, against Christ, and Christians, or vvhen he vvēnt about to destroy the true Religion. But vvhere, for defection from the faith, or other enormities not tolerable, the sentence of Excommunication, & Depositiō is also adioyned, there can neither be lawvful vvarres, nor any dutie of seruice in the same allowvble. So great à crime it is in à Prince, that is exalted by God, to administer iustice, to defend Christs Church, & the faithful people thereof, and taketh à solemne corporal oth, at his coronatiō, by his vvoorde & might, to obserue, & maintayne, the lawes & priuilegies of holy Church, & al prærogatiues, graunted by his prædecessours,

*Lib. 22.
con. Faust.
cap. 74. 6
75.*

*Causa. 23.
quest. 1.*

*Causa. 11.
quest. 3. ca.
Iulianus.*

*Howe heynous a crime
it is for à
Prince to
fal from the
Church of
God.*

to the same, and to honour the Bishoppes, & Clergie of his realme: aftervvard neglecting his oth, promise, and vocation, to bend al his povvre, to destroy Gods Religiō, Church, & Priestes, & become an enimie to al humane societie. This then being the miserable condition of such Princes, as be cutt off by the Churches Censures, from the felovvshippe of the faithfull: you may see vvhāt a dishonorable thing it is, for men of honour, or honestie, to strue by armes, for the vpholding of them, vvhō God by his iust iudgemētes, & the Churches sentence doth puldovvne. And therewith perceiue, that those that breake vvith God, can not claime any bōde of oth, or fidelitie of them, that were their subiectes. And least of al, of christian Knights, & Gentlemen of armes: the principal institution, and professiō, of al such noble orders being, for defēce of the true Catholike, & Apostolike faith, and to be svvorne aduersaries, and persecutors of Gods enimies: the Crosse and Cognissaunce they vveare protesting the same. As contrariewise, no Hæretike can be a lawfull souldiar, but by the imperial and canon lawes, is to be degraded, of militare dignitie, & armes, and to be spoyled of his militare girdle, as they then spake. For Hæresie maketh a man, by al christian lawes, infamous, and voideth him of al degrees, and titles of honour, among vvhich militare order is, & of olde time vvas so great, that euery man of armes, vvas capable of the Imperial souereigntie. Therefore as in yeelding vp, the places vniustly possessed, you did an act of restitution, & iustice: so (Gentlemen) in forsaking the vvarres of the other side, for so many respectes, as I haue saide, dishonorable, vnlawfull, & damnable,

*The dutie of
a christian
Knight.*

*Libertus
Epist. 1. ad
Athanasium.*

*Hæresie maketh a man
infamous,
and vncapable of al
degree, and
dignitie.*

ble, you haue done doubtlesse agreeably to your christian knighthood, & an act much renouved in al these partes, of the best & vvifest, of al degrees.

And the same that you haue done, al other of honour, conscience, and Religion, of our countrie, are bound to doe: as vvell in this vvarre, as in al other, vvhich either at home, or abroad, is vvaged for, or against Religion. After King Saul vvvas by God, and the Prophets sentence, as it vvwere, excommunicated, and deposed, it vvvas no fault for Dauid, or others, either of the Priestes, or people, to reuolt from him: nor for the vvorthie Capitaine Abner, to reuolt from Saules sonne, that claimed the Kingdome, by the pretended right of his father: nor for any other Capitaines, or souldiars of Saules side, novve deposed, to render vp al they had in their gouernments, to King Dauid, and his posteritie. It vvvas no crime, but great commendation for Ioiada the high Priest, to reuolt from the vsurping Quene Athalia: nor for others to do the same, against vvicked King Achab, and cursed Iesabel, nor to see, permit, and proue them, for their impietie condignly punished: vvherunto the very Priestes, and Prophetes of God, did by counsel, and encouragemēt, cooperate. In vvhich case, vve may see, for our instruction, not only to vvnes vnjustly detayned, to be restored, to the true Lordes, but an impious Kings ovvne countries also, & cities lawfully by reuolt of the people, yeelded vp to other mennes handes. As the Scriptures do recorde of the countries and cities of Edom, and Lobna: VVhich reuolted from King Ioram, and from the Dominion of Iuda, for ener, yeelding this cause therof: *Dereliquerat enim Deum patrum suorum.*

1. Reg. 16.
& sequens.

4. Reg. 11.
3. Reg. 18.
& 4. Reg. 9.

2. Paralip.
21.
4. Reg. 8.

For (saith the holic storie) *he had forsaken the God of his fore-fathers*. To forsake them, that forsake God, is most lawfull, honorable, & necessaire. As contrariwise to serue and defend them, vvhom God by the sentence of his high Priest, & Tribunal in earth, hath pulled downe, & vvil haue punished, is to fight against God, and to resist his ordinaunce.

*Examples
of our
euill coun-
trie.
King Iohn
forsaken.*

*Richard
the third
lawfully
forsaken.*

*Iane the
vsurper for-
saken.*

And I pray you, Gentlemen, (to geue you domesticall examples,) vvhhat disgrace, or shame vvas it, for al the chiefe Lordes of our countrie, to reuolt from King Iohn, in his dayes? & absolutly to denie him ayde, & assistance, euen in his lawfull vvarres, vntil he returned againe to the obedience of the Sea Apostolike, and vvere absolved from the Censures of the same, vvhich he had iustly incurred? Or for the English Nobilitie, & specially for the renoumed Stanley, one of this Sir William his house, and name, to reuolt from King Richard the Tyrant, and to yeeld him selfe, and his charge, to Henrie the seuenth? vvhhat dishonour vvas it, for the Nobilitie of England, in our memories, to forsake Iane the pretended Quene: & Northumberland, the father of him, vvhom nowe you haue forsake, & to yeeld the Towre committed to their custodie, and them selues, to the lawfull, and most Religious Quene Marie? Notwithstanding vvhhat vniust bandes of oth, or promise soeuer they had made, of feare & pusilanimitie, to the said vsurper, & Hæretical Quene before? In al these, & the like, there is neither sinne, nor shame, nor scandal committed. For that to reuolt, is of it selfe, lawfull or vnlawfull, honorable or otherwise, according to the iustice, or iniustice of the cause, or difference of the person, from or to vvhõ, the reuolt is made.

Whe-

Wherin, vwhen the right from the vvrong is euident, & in the Capitaines, or souldiars conscience, & in al godlie mēs sight cleare, & vndoubted, there nedeth no more discussing of the matter.

To conclude breifly. In these vvarres, & al o- *Houue Ca-*
rthrs, that may at any time fal for Religiō, against *tholiques*
Hæretikes, or other Infidels, euerie Catholike mā, *should en-*
is bound in conscience, to enforme him selfe, for *forme these*
the iustice of the cause. The vvhich vwhen it is *consciences*
doubtful, or toucheth Religiō (as is said) he ought *for the in-*
to imploy his person, & forces, by directiō of such, *stance of the*
as are vertuous, and intelligent in such cases: but *vvarres.*
specially by the general Pastour of our soules, *A necessa-*
being Christes vicare in earth. Whose soueraigne *rie, and a*
authoritie, & vvisdome, deriued from Christ him *sure rule.*
selfe, may best instruct, and varrant à christian
souldiar, houe farre, vwhen, and vwhere, either at
home, or abroad, in ciuil, or foraine vvarres, made
against the enemies, or Rebelles of Gods Church,
he may, and must breake vvith his temporal soue-
raigne, and obey God and his spiritual Superiour.

Againe (Gentlemen) by this your retiring your *Other com-*
selues, from the seruice of Gods, and the churches *modities, of*
enemies, you haue not only prouided vvell, for your *retiring to*
consciences, honour, & saluation: but also for the *the Kings*
encrease of your knowvledge, and experience in art *seruice.*
militaire, and of the exact order, & discipline to be
obserued in the same, being novve to serue, vnder
so vertuous, valerous, forrimate, famous, and vi-
ctorious à General, as hath had fewe peers, in these *The noble*
latter ages. And in companie of so manie valiant, *Duke of*
and expert Capitaines, and souldiars, of diuerse *Parma.*
Nations, as no vwhere in Europe, better can
be founde. Which your selues (my maisters)

may more easely consider, by comparing your late General, my Lord of Lecester, his vertues, & famous factes (scilicet) vnto the glorious exploytes, & victories, atchiued by the Duke of Parma his Highnesse. Or the disorder of the English irreligious, and licentious companies, to the religious discipline, of the Catholike campe. Betveen vvhich, I doubt not, but you finde à meruelous difference, and shal do dayly, more and more, to your infinite contentment. Would to God, by your honorable example, al others our deceiued countrymen, vyould begince to thinck earnestly, hove to discharge them selues of that dangerous, & infamous seruice of Hæretikes, and Rebelles, and render them selues, into this most iust, and godlie course, that you are happely entred into. Which they should the rather speedely resolue vpon, for that they can not be so ignorant, of the times lately past, or the present dayes, but they must nedes haue marked, hove God him selfe, fighteth for the iust causes, of his Catholike Maiestie, and generally for al Catholike Armies, against Hæretikes, and Rebelles. Wise men haue noted, that though God for our sinnes hath suffered, and stil doth permit Hæretikes, to keepe great broiles, in al partes (almost) of the vworld, for à time: yeat he euer hath put them, in fine, to confusion: geuing the victorie, lightly in al battailes, and encounters, ro the Catholikes. And that ofrentimes very miraculously, defeating (asin the vvarres of the Machabees, & els vvhere in old time) great numbers, vvith à very fewve, & for one Catholike, à thousand Hæretikes slaine: and many glorious victories obtained vvithout any bloudshed.

*A necessa-
rie conside-
ration.*

*God geteth
the victorie
euer ro Ca-
tholikes.*

For

For Luther, & Zvvinglius his time, I referre you, to the recordes of Germanie, and Svviserland, vvhich set dovvne the ouerthrowes of Hæretikes in the fildc. The fightes in Fraunce, vvhether the Catholikes, euer haue had also the victorie, be in al our memories meruelous. But of al others those of Flaunders are most memorable. Where, besides the conflictes at Grunning, Mock, Mounts, Rosandal, Zeriksea, Northorne, Amerone, Antvvarpe, Luart, Gemblovve, & the like, in euery of vvhich (the Lord God of Hosts mercifully fighting for his ovvne cause, & the Catholike Kinges right) verie few Catholikes, vvithout any losse of men, in manner, flevve and defeated manie thousandes, of vvell appointed souldiars: the same most iust God of reuenge, hath notoriously put to rebuke and confusion, al such forrein Princes, and people, as came to ayde his enimies. And sometimes, by his iust iudgement, hath brought them to ruine, euen by those same Hæretikes, & Rebelles, that called for them, and for vvhole protection, they came into that countrie. As vve haue seen both in the case of the Almaine, & French succourses. And the like lucke seemeth to approach vnto our English forces: except our Lord (vvhich I hartely pray for) cal them from that vniust, and infamous seruice of Hæretikes. VVho hauing the perpetual curse of Christ, & his holie Church, lying heauely vpon them, can no more escape speedie destruction, then others, who vnluckely haue folowed that side, haue done before them. Which I speake of charitie, loue, & compassion of my deare countriemen: being assured, that if they perishe in bodie (as it is to be feared, they shal do in that seruice) they shal lose their

Diuers vnbloodie victories, geuē to the King Catholike, in these vvarres.

God hath destroyed al the Hæretikes parrakers miraculously.

A nterfa-
rie admo-
nit on to
our countrie-
men.

soules also euerlastingly: & shal eternally curse those, that ledde them out of their countrie, to so certayne perdition. Let not the memorie, of the old English notorious battailles, and victories, vvhich in old time vvere cōparable to vvhath provinces, or peoples vvere most famous: nor the esteeme, either true, or partial, of their present strenght, & courage in Englad, make them obstinate, in so dangerous and doubtful state of thinges. Let them not flatter them selues, nor be abused by others: it goeth not vvholy, nor principally, nor oftentimes at al, by the strenght, or might of mannes arme, if they vvere as they pretend: but God striketh the stroke, and geueth the victorie, according to his Diuine disposition, to the vvorthe, & to such, as serue him, put their trust in him, & confesse vvith the Prophet: *Thar, Nec in gladio suo possederūt terrā: & brachiū eorū nō saluauit eos: sed dexteratua, & brachiū tuū.* Neither in their owne svorde haue they possessed the land: & their owne arme hath not saued them: but thy right hād, (ō God) & thy arme.

1. Reg. 35.

By vvhath
meanes our
Princes be-
came of old
so victori-
ous.

When our Princes did *Preliaui prelia Domini,* Fight the fightes of our Lord (As holie vvritte saith of Dauid, being in armes against King Saul then depriued) and their subiectes, & souldiars serued, & feared God, reuerenced his Priestes, had their confessours vvith them in campe, dayly heard Masse deuoutly, adored the Blessed Sacrament, called on Christ, & his holie Angels, and Sainctes, and the special Patrones of their persons, or countrie, for their defence, liued in martial discipline, order, & obedience, religiously (according to S. Iohn Baptistes rule, geuen to men of that condition) abstaining from rape, and violence, tovvardes the inno-

Luc. 3.

cent,

cent, cōbating only for their faith, or their countries right: the both amongst the Infidelles, & Heathen, & also among their Christian neighbours, their fightes vvere famous, thier conquestes glorious, and the English armes redoubted in al places.

But novve hauing forsaken God, & God forsakē them: vwhen they take no quarel in hand, but for the dishonorable defence of Rebelles, Pyrates, & Infidels: vwhen their Princes are become, *Socij furū*,

Isaia. 1.
Ezech. 22.

& quasi lupi rapientes pradam - *Companions of theetes, and rauinous wolues*: and publike enemies of al true Kinges, and lawfull Dominion: keeping fidelitie neither vvith God, nor man: though they vvere as strong and valiant, as euer they vvere; & of prouder conceipt, of their ovvne courage, & cunning, then at this day, they pretend: yeat God vvil confunde them, & such à feare vvil be put into their hartes, that they shal flie, vwhen no man persecuteth them, & à thousand shal run away, before the face of one Catholike, that fighteth for Gods Church. These things (my deare councienē) you haue either seene with your ovvne eyes, or by assured faithful testimonie of others, haue heard to haue fallen, in al these vvarres of Flaunders, & shal dayly proue it, by your ovvne experiēce, to be most true that no humane streingth, or desperation, can match God: & that it neuer fel vvell vvith him, that opposeth him selfe to Christ, & his holie Church. To vvich Church, the Prophet playnly saith: *Gens et regnum, quod tibi non seruiert, peribit*. The Nation and Kingdome, that serueth not thee, shal perish.

Isaia. 60.

Novve in such euident, & imminēt dāger of destruction & death, as vvell of bodie as soul, to al such as folowve these nev English quarels, it vvere boot-

No aduance-
ment by
Englis
vvarres
with the
Haretikes:
but intole-
rable misfe-
ries.

Epist. 207.

bootlesse to put you in mind, of the impossibilitie of aduancement, by those vvarres, vvhat so euer your successe be: your selues hauing dayly experience, of the intolerable distresses, both there & at home, & hovve shamfully they vvich vv ere the authors of such vvarres, & novve are the chiefe leaders of the same, haue abused al sortes of our countriemen: enforcing manie à Gentleman, and substantial person, to serue of their ovvne charges, & to spoile them selues at home, in hope of their enriching abroad. Who novve finding al things cōtrarie, to promise, & expectatiō, are so entangled, that they neither dare goe home, for feare of hanging, nor can wel endure these miseries abroad, for feare of dying shamfully, & miserably in forraine countries. Nothing being leift for their reliefe, in deed, in this perplexitie, but only to do that (if they haue grace) vvich you haue both vv isely, godly, & honorably done: præserving your soules for life, & glorie euerlasting, & your persons, for the seruice of our Church, and countrie, in better times to come. In the meane while to occupie the fortitude and forces, of your bodie, and minde (vvich are Gods special gifts, as S. Augustin saith) in the seruice of the Almighty: and of the greatast, & iustest Monarch in the vvorld, vnder à General so peerles, vvho can, & vvil, according to the vvorthines of your courage, condition, and qualities, aduance you, & bestowe you in such places of seruice, where you may encrease in honour, and knowvledge, and so be in time, vvhe it shal please God to haue mercie of our desolare countrie, not only restorers of old militare vertue, and discipline in the same: but be notable helpers by the valerous arme of your
Christian

Christia Knighthoode, to reduce our people, to the obedience of Christes Church : & deliuer our Catholike freindes, & brethre from the damnable, & vntolerable yoke of Hæresie, and her most impure leaders.

It is novve some yeares agoe, sith a Gentlman, & Capitaine, of my name, vvilhed, & (to say the truth) conferred earnestly vvith me about it, that as vve had certaine Seminaries, and Colledges for præseruation, or restitution of the Cleargie, vvhen the time should come, to serue God, in our countrie : so that there vvere some compainies of English souldiars also, to be trayned vp in Catholike, and old godly militare discipline, for the helpe of our said countrie, in that kind likevvise. Which thing being honorably begune, by diuers Noblemen and Gentlemen before : so I trust, God hath brought to passe in you nowe, that it shall be finished, to the vniuersal comfort of vs al, and the great good, and hope of our Nation. For redressing the euils vvherof, it is as lavvful, godly, & glorious for you to fight, as for vs Priestes to suffer, and to die. A Nource-
rie of Catho-
like sould-
iars. Either the one vvay, or thother, for defence of our fathers faith, is alvvais in the sight of God, a most precious death, and martyrdom. And great comfort (truly) it is to me, and hope to our poore coutrie, that in this our desolation, our merciful Lord hath leift vs seed in both sortes : And that I may truly say to you, the vvordes of S. Augustin, to Cou tie Boniface : *Alij pro vobis orando pugnant, cōtra inuisibiles inimicos: vos pro eis pugnatis, cōtra visibiles Barbaros.* VVhat me-
rite it is to
fight for
the faith. God (saith he) geueth his giftes diuersly: Others by praiers fight for you, against your inuisible enimies: Epist. 207. and you fight for them, against visible Hæretikes, or (as he

The Priest
and souldiar
should con-
curre.

he speaketh) against the Barbarous. So goodly a thing it is, for the Priest & souldiar to concurre, in the seruice of God, and their countrie, together.

But I forget my selfe, and am alreadie past the measure of a letter. Therefore I will here make an end: & for the rest referre you to the good Priestes, to vvhom I haue geuen order in al things. And you shall finde them such, as for zeale, discretion, learning, and vertue, shall be agreable to your desire, and expectation. Whose holie laboures, and al your honorable endeouours, I beseeke Almighty God to blesse. Commending vnto you for a farewell, this goodlie sentence of the foresaid holie Doctor S. Augustin, vworthie to be vvritten in golden letters, on euerie noble souldiars breast: *Hoc primum cogita, quando armaris ad pugnam, quia virtus tua etiam corporalis, donum Dei est: sic enim cogitabis, de dono Dei non facere contra Deum.* that is: *When soeuer thou art armed, & in readinesse for battayle, let this be thy first cogitation, that thy very corporal strength it selfe, is the gift of God: wherby thou shalt stil be put in minde, neuer to vse the gift of God, against God him selfe, that gaue it thee.* Fare you vve againe. And to commaund me in these matters, that pertaine to my profession, make no courtesie. For I am vvholly yours, and al theirs, that serue the Catholike cause, & our countrie. At Rome the 23. of April, 1587.

Vbi sapia.

Your freind and seruant in Christ:

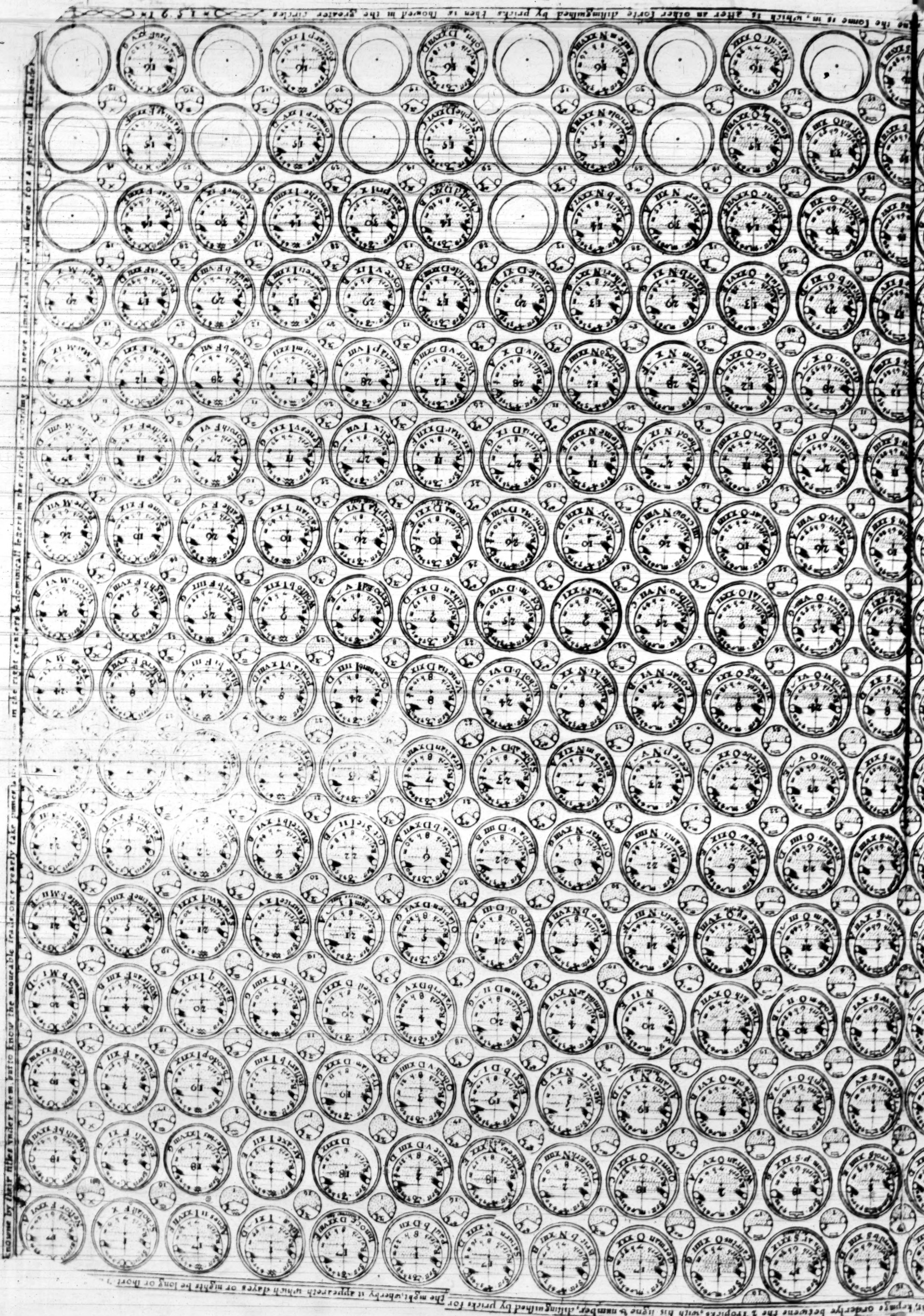
William Allen.

Vidit & approbavit Silvester Par-
do, S. Theol. Licenciatus & Cathedr.
Ecclesiæ Antwerp. Can. librorumq;
Censor.

and detaching of the mone, as they do matter to the eye really the length and motion of the dayes and nightes with the number of the dayes and

The image displays a highly detailed, repeating pattern of small, circular embossed motifs. These motifs are arranged in a dense, staggered grid across the entire surface. Each circular element contains a small, intricate design, possibly a stylized figure or a symbolic emblem, which is repeated throughout the pattern. The overall effect is a textured, monochromatic surface, characteristic of a book cover or endpaper from a historical or decorative printing tradition. The pattern is consistent and covers the entire visible area.

Table shows the dates, full letter for the month, number, dominical & week date letter, what hour & minute the sun sets & sunrise throughout the year, length of day, length of night.



...the same is, which is after an other sort distinguished by prints then is shown in the greater circles

...will serve for a perpetual calendar

...in the right centers & demarcate lines in the circles according to a new almanac

...to know by their signs under them, how to know the movable feasts, once yearly (like pence, etc.)

...the night, whereby it appeareth which dayes or nights be long or short

...between the 2 Tropicks, with his signe & number, distinguishing by prints for